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*entwickelt*, which appeared for the first time in the year 1833. The editor, with good taste, dedicated it on the occasion of Zunz's hundredth birthday. After recommendatory letters from various Rabbis, and a preface by the late author, we find the description of various minor Midrashim in alphabetical order, beginning with מ' אבכיר, ending with סדר תנאים ואמוראים; of many of them we have only the names, quoted by authorities. The descriptions of many pieces are not yet antiquated, others are more or less so. The editor tries to supply notes and additions, with regard to modern criticism. He gives entirely the pieces of the Yalkut, which are marked by אבכיר; the same he does for the pieces extant of the Midrash אספה (Numbers xi. 16), from the Yalkut and Bahya's commentary on the Pentateuch. Then he gives in full the מדרש ויסעו, according to the text to be found in Jellinek's בית המדרש, III, 1, and the אלה אברהם (ibid. II, 64), taken from an old MS.; Herr Chones does not mention where the MS. is now. The editor was not so fortunate as to be near a modern Library, and has omitted a great number of bibliographical notices, which are supplied by the well-known scholar in this branch of learning, Herr Salomon Buber, with the title of יריעות שלמה (Canticles i. 5; Warsaw, 1896). These omissions he communicated with great courtesy to Herr Chones, who had the opportunity of rectifying many inaccuracies and supplying many additions. Before Herr Buber's additions and rectifications, Prof. D. Kaufmann of Budapest supplied many references in the Monthly of which he is the editor, the *Monatsschrift für Geschichte und Wissenschaft des Judenthums*, vol. XXXIX (New Series, III), p. 136 sqq., which is reprinted with great tact verbatim. Thus the Bibliography is put pretty fully, although inconveniently for the student, who has to look out in three places at least, in order to be sure of accurate data. The editor takes the opportunity to reprint (on p. 41) the ברייתא רמעשה בראשית from a MS. in possession of R. Abraham (the author of the רב פעלים), which is unedited in its entirety. Herr Chones adds that it is not the autograph of R. Abraham. We recommend Midrash students to possess the two monographs described here, as they are full of information concerning Midrash literature. Unfortunately there is not a ghost of an index, by which the student could be guided in finding matter which he needs for his investigations.

#### M. FRIEDMANN'S "ONKELOS AND AKYLAS."

IN his monograph, with the title of "Onkelos and Akylas" (III. *Jahresbericht der israelitisch-theologischen Lehranstalt in Wien*, 1895-1896), Lector M. Friedmann opens again the question about

Akila and Onkelos. The author does not claim to have discovered new documents concerning these two translators of the Pentateuch, but he presents those which writers on this matter used, and uses them more critically. Beginning from the expression in the Talmud תרגום רי"ן, "our Targum," or "the Targum receptus," it is clear that there was an old translation. He then discusses the origin and growth of the Septuagint, and its decadence. This is furnished with copious notes and corrections from those who made use of them in Part A. The three Akilas mentioned in various Talmudic books are discussed, proving that Akila was not a pupil of Akiba, and that Akila was often confounded with Onkelos. Our author proves that Akila's translation was approved by R. Eliezer and R. Joshua, who are styled רב"נו, "our masters." Our author discusses the various opinions concerning the reason of composing this translation. Herr Friedmann believes that it was composed first for the schools, and then for the lessons in the synagogue. Having fallen out of use, it became fragmentary as we see it now. C. treats of the Aramaic language of the Targum in Babylon, and the influence of the *Methurgeman* (interpreters). Next follow the fragments of the Targum found in Talmudic books, also many in the Agadah, and a discussion of the high antiquity of the so-called Targum Onkelos. D. gives the data in the Talmudic treatises concerning Onkelos, and his relation to the two Gamaliels, adding the various opinions of old and modern writers. After these minute data, our author comes to the conclusion that the tradition gives us the right view of this question, agreeing with the conclusion of Azariah de Rossi, whose result is that Onkelos was of an early date and Akila of a more recent date, a pupil of R. Eliezer and R. Joshua, and there can be no doubt that the latter followed in his Greek translation the traces of Onkelos. The hypotheses concerning the two translators balance one another; neither is quite satisfactory, but the simpler is more satisfactory. We recommend Targum scholars to read carefully our author's monograph, for he is complete in his data, critical in the quoted texts, and almost exhaustive. In one word, the whole Targum question lies before us, with all existing documents from various sources.

#### DR. M. STEINSCHNEIDER'S MEDICAL BIBLIOGRAPHY.

I HOPE the readers of our QUARTERLY will be interested to know that the Nestor of *Hebrew Bibliography*, Prof. M. Steinschneider, has just published the bibliography of articles and monographs written on medicine in the Bible and the Talmud, as well as on